THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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DISCOURSE BY ELDER CHARLES W. PENROSE.

[CONTINUED FROM PAGE 545.]

BUT to go back to the idea in regard to the authenticity of these scriptures. Are all the books that are contained in the Bible written by inspiration of God? The book itself does not claim it anywhere that I can find. In fact, as I told you, this book is a compilation of books, made hundreds of years after the inspired Apostles and Prophets, whose writings are contained therein, were gone from this stage of action; and some things that the holy Prophets wrote were thrown away or lost, and are not to be found in this compilation. What proof have we that all the books contained in this record were inspired of God? Why, someone will say, did not Jesus say, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me?" Yes, He did. But let us look at that. This is one of the texts quoted by those who claim special and verbal inspiration for the Bible. Now, what scriptures did Jesus refer to? He could not refer to the New Testament—not a line of it was written when Jesus uttered that momentous saying, "Search the scriptures." What scriptures? Why the scriptures they had, not the scriptures they had not. What were these scriptures? Did He mean the book of Chronicles was scripture? Did He mean the book of Jonah was scripture? He did not say so. Did He mean that the book of Kings or the book of Esther was scripture? He said, "They are they which testify of me." Now, you turn over the pages of the Old Testament and find out the books contained therein which testify of Jesus—which foreshadow His coming, which predict His appearance, which tell of the works He will do, which speak of the plan of redemption, which refer to Him in any way; they are the scriptures that He referred to. He did not say that

they had eternal life in them. But He found that the Pharisees, the Sadducees, the Scribes and the rest of the sects were in the same condition that people are in to-day—worshipping the word, bowing down before the letter; and he said, "Search the scriptures; for in them *ye think* ye have eternal life; and they are they which testify of Me," and "I am the way, the truth, and the life"—not the dead word, not scripture, not anything that is written; not a book that can be buried in the fire, but the living Christ. "I am the way, the truth, and the life; no man cometh unto the Father but by Me." So Jesus Christ was not a scripture worshipper, and the words that are quoted by those who worship the Bible—the bibliolaters—go right against their theory. The Old Testament contains a number of books which speak of the Messiah. They are valuable to us. They point out His coming; not only His first coming, when He was led "like a lamb to the slaughter," but His second coming, in the clouds of heaven, with power and great glory, as the King of kings and Lord of lords. They speak of Him being led, as I say, like a lamb to the slaughter, and, "as a sheep before its shearers was dumb so opened He not His mouth;" but they also speak of His coming, and placing His feet upon the Mount of Olives, and its dividing in the midst thereof. They speak of Him as coming as a meek and lowly person, and also as the Great I Am, to sit upon the throne of His father David and reign as king of all the earth. These, I say, are valuable books, and all the books contained in the Old Testament are valuable to us who live in these times; but it does not follow that every word that they contain is the very word of God. Take some parts of the book of Chronicles and they will not comport with what we read in the book of Kings; there is contradiction in minor things. So in regard to other books. If we take just the letter of the Old Testament we find a great many things that are foolish. I might quote a number of them if there were time. I will quote one in the book of Isaiah. It speaks about a great battle that was fought, and says:

> Then the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses.—Chap. 37, v. 36.

There is some mistake there in the wording. God does not make mistakes.

In the third chapter of the book of Genesis we read that Adam and Eve "heard the voice of the Lord God walking in the garden in the cool of the day." Well, voices do not walk. There is a verbal mistake.

In Genesis xxiii, we read, that "God did tempt Abraham," while in the New Testament (James iii) it says, "God tempts no man." How do we account for this? Infidels bring such passages forth as proof that the Bible is not the word of God; and it is not the word of God in the sense people try to make it appear. The Bible itself does not claim any such thing.

There is a great dispute as to whether Moses wrote the Pentateuch—the "five books of Moses," as they are called. What is the reason of so much contention? We say, in the first place, that Moses wrote the books. How

do we know? Because the Lord has said so. He has said that He inspired Moses to write these books. But years after the time of Moses—in the time of Ezra—these books were revised; and there may have been other revisions; and the books as they have been handed down to us are not just as they were originally written. For instance, in the last chapter of the Book of Deuteronomy we read:

So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day.

Do you think God revealed that? I am satisfied He did not. The person who revised these books added that by way of explanation. How do they know he died, or how do they know the Lord buried him? They simply learned that Moses went out of the midst of the people; they did not know what became of him; so they supposed he died and that the Lord buried him, because nobody else had done so. "No man knoweth of his sepulchre unto this day." No wonder; because he did not have any sepulchre. According to what we have learned, he was treated the same as Elijah was; not taken up in a chariot of fire perhaps, but translated, quickened by the power of God, that he might remain as a witness of the Lord unto the last day. He appeared with Elijah to Jesus in the mount of transfiguration. It is appointed unto all men once to die; but some men have been translated, as it was in the days of Enoch, and they will like others pass through the great change. I just refer to this to show you that Moses could not have written that, although it is recorded in one of these books that were written by Moses—the fifth book, called Deuteronomy.

I might quote a number of passages from the Bible to show there are mistakes in it. As to the Bible being all the word of God, why, we have the word of the devil there. The devil spoke to Eve and we have his words. We have the words of an ass, spoken to Balaam. We have the words of wicked men and women. We have words of no inspiration at all, as well as words that were inspired of God. If you will examine this matter closely for yourselves, you will find that what I am telling you is the absolute truth.

It is no use for men to be bound up with creeds, if the creeds are not true. I believe in being bound by a creed, if that creed is the word of the Lord, and is as true as the law of mathematics. It is good to have rules, and regulations, and fundamental principles, to which we can apply as a standard of truth, and to which we can bring other things to test them, to find if they are true. There are fundamental principles in all sciences; and when anything is contradictory to these fundamental principles, the scientist knows it is erroneous. So it should be, and is, in true religion. There are fundamental principles, and we can bring other truths to them, and if they harmonize with them, then they are right; if they do not, then there is something wrong about them. But the Bible is not such a standard. Yet it is the only standard that Christendom claims to-day. The only standard that the various sects have is the written word—the

letter which killeth. Books which they claim were written by inspiration, every word of them the word of God, as I have shown to you, contain the word of the devil, the words of wicked men and women, the word of the serpent, as well as some speculations, some ideas that men had, and histories of things that men wrote. You take the book of Chronicles and the book of Kings, containing histories of the same things, and they do not exactly harmonize. That shows that both books were not written by inspiration of God; perhaps neither of them was. But they are very valuable because we get from them a great deal of information.

The Latter-day Saints were accused in the beginning of this Church of not believing in the Bible; but the people who now compose the Church of Jesus Christ of Latter-day Saints were once perhaps as big Bible-worshippers as anybody, only they have learned a little better. The Bible was brought to them by the Elders of this Church, to prove the truth of the doctrine which was preached to them. It was not claimed that these doctrines were taken out of the Bible; it was claimed that God had revealed them; but they were referred to the Bible, to prove that these principles were true, and that they were the same principles that were believed in and obeyed by the people of old, who were Christians. Therefore, the claim that the people of the Church did not believe the Bible was not true. In latter times it has been claimed that they believed too much of the Bible. That is what Henry Ward Beecher said. He said: "It is a mistake to suppose that these Mormons out in Utah are not Bible believers; they believe in it like thunder." That was his remark. The fault that he found was that we believed in it too much. We do believe in the Bible. We believe that holy men of old wrote as they were moved upon by the Holy Ghost. We believe that what they wrote was scripture. We believe that it is profitable for doctrine, for reproof, for correction and for instruction in righteousness; and we believe that these things are able to make people wise unto salvation through faith which is in Christ Jesus, just as it was with Timothy. Timothy could not be saved by merely believing in the Bible; but the scriptures which he had when a child bore witness of the Messiah, pointed to the time when Christ should come; and because of the wisdom that he gained from them, they were able to make him wise unto salvation through faith in Christ Jesus, and by his faith in Jesus Christ he obtained a knowledge of what was essential to salvation, and by obedience to that he could be saved. But he could not be saved by the dead letter, or by reading a book. Some people are so full of idolatry about this book that they think if they only read the Bible with a long face on a Sunday they are sure to be saved; and if they carry one, particularly if it is gilt-edged, in a nice, clean white pocket-handkerchief, to show their reverence for it, they are in the way to be saved. They sometimes sing:

> Holy Bible, book divine;
> Precious treasure, thou art mine—

Mine to carry in a pocket-handkerchief.

The Latter-day Saints believe in the teachings of the Bible; but they do not worship it. They believe that there is a means whereby people

may be brought into possession of the same spirit by which the prophets were actuated who wrote these things, contained in the Bible. That is what gives life and light. That is the power of God unto salvation; not a dead letter. They believe that by reading the scriptures they can find out something in regard to that. We can read of the operations of this Spirit upon the holy men of old who wrote as they were moved upon by the Holy Ghost. We can read about the operations of the Spirit as it existed in the Christian Church, through reading the writings of the New Testament, which Timothy did not have when he was a child. We are more favored than he was. By reading the Old and New Testaments we learn something of the dealings of God with men hundreds of years ago, and we also read that God is the same "yesterday, to-day and forever;" that He is "no respector of persons," and therefore we come to the conclusion that to-day people may obtain the same gifts, blessings, inspiration and communion with God that the ancients had, because God is always the same. We can learn of that from the Bible. But we also learn from one of the writings of the ancient Apostles that there is something more than this mere letter which we ought to depend upon for guidance and direction.

[TO BE CONTINUED.]

"LET THERE BE LIGHT."

In this age of notable inventions and discoveries there are few lines along which greater advancement has been made than that of artificial illumination. Most of us, perhaps all, can remember when the tallow candle was almost the sole means of household lighting. It was once the ordinary course for each family to prepare its own dips. In the average cotter's home, a single candle in a room was all that could be afforded,—was all, indeed, that seemed necessary.

Then came the introduction of lamps, burning paraffin, benzine, and kerosene oils. From a very primitive and inefficient form, the oil lamp has progressed through various stages—solid cylindrical wicks without chimneys, flat wicks with chimneys, to the hollow wick lamps, such as the modern Argand, and many other highly efficient forms—until at present it is no unusual thing to find in the poor man's home a lamp giving the light of fifty ordinary candles.

But, perhaps, more wonderful still are the means of illumination by gas, the volatile parts of coal and shale, or the vapors of mineral oils, being conveyed from the central works through underground pipes into our houses, and there consumed by suitable burners. This is a cleanly and an efficient method of lighting our houses; and in large cities it need not become particularly expensive.

The next great stage of progress was marked by the introduction of electricity as a medium of illumination. The subtle force, generated by the operation of dynamos at a central station, is distributed through metallic conductors in the form of wires, the circuit being broken and lamps introduced at convenient intervals. Of electric lamps there are

two main kinds—the arc lamp and the incandescent lamp. The essential parts of the first named kind are two rods of carbon, attached to the line wires, and placed within a fraction of an inch of each other, end toward end. In passing from one carbon to the other, the electric force is largely converted into heat: the free ends of the carbons become quite hot, and a bridge of vaporized carbon particles is formed between the rods. It is the incandescence of these particles that produces the brilliant light; and the luminous bridge itself is known as the electric arc.

Arc lamps are in favor for lighting streets and large enclosures; but for illuminating on a smaller scale, the incandescent lamp is preferred. This consists of a filament of carbon, as fine as a horse hair, placed within a globe of glass, which has been hermetically sealed after the air has been exhausted. The ends of the carbon thread are connected with terminals of platinum, which in turn are joined to the main wire leading from the dynamo or battery. The current traversing the filament heats this to a state of brilliant incandescence, the result of which is the pure white light for which this form of lamp is noted.

It is now quite a common thing to see a sitting room or parlor, of ordinary size, illuminated by half a dozen or more of such lamps, each of them emitting the light of a score of wax candles. By the use of arc lamps spacious buildings are frequently rendered more brilliant at night than they are ordinarily in day time.

With these truly wonderful improvements in the art of lighting our homes, there has grown within us a love for greater light, so that now brilliant illumination is almost indispensable with us. We were well satisfied with the greasy dip till we learned the merits of wax tapers; these we regarded as excellent till improved lamps grew in favor; and so on through the succeeding periods of gas and electric lighting.

The writer well remembers the first introduction of a "benzoline" lamp into a certain household. The lamp was a very small one: without a chimney, and adapted for a solid cylindrical wick, capable of yielding a light of about four candle-power. When it was first lighted in the room that had known before no artificial light but that of the wood fire and the tallow dip, there were many forcible exclamations concerning the strong light, and fears were expressed that it would injure the eyes of the in mates if it were not turned down. Now we consider as usual, and, indeed, as essential to our comfort, a brilliancy which once would have been regarded as intolerable.

We were satisfied with the lesser till a greater light was given; indeed, we knew not in what gloom we had lived till the light revealed itself to us.

Can we not see a parallel between the physical and the moral, or, I may say, spiritual light to which each may accustom himself? We remain satisfied with the darkness of traditional unbelief and bigotry, concerning the things of God, till the divine will is made plain to us by a teacher who can speak with authority; then we become conscious of the darkness in which we have lived, and eagerly seek the light. Our Father has described the place of His own abode, and the home of the redeemed, as

a region of light and beauty; and the place of the condemned as one of outer darkness, lest its true nature be revealed by the light. The policeman knows that the dark places most demand his attention, and that a brightly lighted situation is as safe as if specially guarded by officers of the law.

It is well that we cultivate a love for the light—for the spiritual light that cometh of God; this, indeed, is the glory of the soul. J. E. T.

FACTS AND EVENTS.

One hundred million tons of water pour over the Falls of Niagara every hour of the day.

Fifteen hundred persons have been arrested in connection with the religious riots in Bombay.

Cholera has broken out in the military camp at Bruck, near Vienna, and has caused considerable anxiety to the authorities.

Fourteen persons were killed, and many injured, by an explosion of benzine in a Kieff warehouse, the building being completely wrecked.

At Little Dean, Dean Forest, a boy named Hall was shot dead by a companion named Johnston, who aimed a pistol at him under the belief that the weapon was not loaded.

On Saturday, one of the men employed at the Chemical Factory, Queensborough, fell into a tank of iodine and was boiled alive. The body, when recovered, presented a dreadful appearance.

The attitude of the colliers in Ebbw Vale, Wales, has become so alarming that two hundred soldiers have been despatched from Cardiff to that place, and the police force has also been augmented. Several collisions have taken place between the strikers and police.

It was stated at the sitting of the Anti-Alcohol Congress at the Hague, August 17, that the consumption of alcohol in Norway, since 1830, had decreased from eight to one and a half litres per head per annum; and that the consumption in Belgium was three times that of France and five times that of England.

A terrible railway accident occurred in Wales on August 13. While a passenger train was proceeding over a sharp curve at Llantrissant Junction, near Pontypridd, three carriages left the rails and fell down an enbankment. Twelve persons were killed, and many injured, the screams of the latter, and the groans of the dying, being described as heartrending. It is stated that the train was late, and it was going at a high rate of speed, to make up for lost time, when the accident occurred.

Last bank holiday, August 7, besides minor fatalities recorded, there was a terrible boating disaster. A boat capsized off Port Talbor, on the Welsh coast, and twenty-two of the twenty-eight occupants were drowned. The boat was a small affair, and was overloaded. A wave struck the side of the boat. Women became frightened and rushed to the other-side. The next wave easily upset the thus unequally balanced boat with the above result. The accident was witnessed by thousands of agonized spectators. Only six were rescued.

The coal miners' strike now on may produce another coal famine, as well as much suffering among the miners and their families. Some riots have already occurred. Llay Hall Colliery, near Cefn-y-bedd, in the Wrexham district, has been wrecked by the colliers, they having hurled wagons down the pit shaft, and committed other damage, in consequence of the proprietor drawing slack from the pit to keep his engines going. About 8,000 in the Leigh district received their first strike pay on August 13. Collieries in South Wales were visited by strikers that day, and about 10,000 men were persuaded to cease work. The conference of Scotch miners' delegates, on the same day, decided that the men should remain idle until the advance of 1s. per day was granted.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 28, 1893.

SUICIDE.

When all the blandishments of life are gone,
The coward sneaks to death, the brave live on. SEWELL.

SELF-MURDER is becoming more and more frequent in all civilized countries. Among heathen nations, especially the Japanese and Chinese, cases of men taking their own lives are very numerous. In some countries the very religion of the people encourages this crime, for instance in India where the abominable practice of the Suttee prevailed so long; there a widow would voluntarily burn herself to death on her husband's funeral pile. England has put down this practice, but has met much opposition in doing so. Until 1858 the custom of Hari Kari obtained in Japan. This is a term applied to a system of official suicide. All military men and persons holding civil offices under the government, when they had committed some offense, were held bound to disembowel themselves; this was not done in secret, but in the presence of officials and witnesses. They were trained to regard this as an honorable expiation of their crimes. Where men have been raised under such traditions and religious influence it is not to be wondered at that this crime is so lightly regarded, and of so frequent occurrence, but that it should be on the increase in Christian countries, is astonishing, for there it has been held in abhorrence always. English law makes it a felony. Persons found guilty by a coroner's jury of having taken their own lives were formerly buried at some cross road and a stake driven through the body—probably to prevent them from haunting their former associates! This custom was abolished in 1823. In Silesia, those who commit suicide, are buried, standing on their heads.

Both the Roman Catholic and the protestant churches forbid the burying of the suicide in consecrated soil. The Catholic church condemns self-destruction, and suicides are said to be very rare in strictly Catholic countries. In the protestant countries of Europe more than three times as many suicides take place as in the Catholic countries, basing the comparison on the number of population; and it is given as a reason for this state of things that people in protestant countries have reached a higher standard of general culture. There must be some radical defect in the general culture if such results flow from it.

Epicurus who lived 300 years B.C., taught that death was not only the dissolution of the body, but also of the soul. From this he argued that death, so much dreaded by men, should be nothing to them, since when we are, death is not; and when death is, we are not." It is not surprising that his followers should look upon suicide as the proper thing under certain circumstances; but that the adversaries of his doctrines, the Stoics, one of the best of the heathen schools of philosophy, should hold that self-destruction could at any time be justified, is strange. They believed in a supreme being, a personal god, and, in arguing for the existence of God, they employed what has been called the argument of design. They held wisdom to be the highest good, and yet they sanctioned so pernicious a doctrine. It bore its fruits: Cato the younger, a Stoic, committed suicide, and his example was followed by others such as Brutus, Cassius, etc.

Curious stories have been told of animals having killed themselves on purpose, but they lack confirmation. It has been said that scorpions, surrounded by fire and seeing no escape, have deliberately struck their sting into their heads and thus died, and snakes have also been credited with biting themselves on purpose to die; but experiments have proven that the venom of scorpions and snakes will not kill themselves, nor any individual of their own species; hence such stories cannot be true. Lately we read that a large elephant called Eng kept in a menagerie in Copenhagen, while sick and suffering from pain had, deliberately committed suicide by striking its head against an iron peg, driving this into its brain!

Statisticians furnish some curious facts concerning suicides: Men are more given to commit this crime than women. The proportion stands as nearly four to one. Hanging is the favorite method in most of the European countries. Instances are on record of suicides at the age of five years, and over ninety. Melancholia and alcoholic insanity are the two forms of insanity in which the suicidal impules are the most frequent. It is estimated that 30 per cent. of all those sent to asylums are suffering from melancholia. Of these four-fifths are having suicidal feelings, and two-fifths make actual attempts on their own lives. Indulgence in alcoholic spirits brings on the dreadful form of insanity known as alcoholism, which is nearly always suicidal in its tendency. God has planted in man a strong love of life, which makes him cling to it with the greatest tenacity, even under circumstances that would seem to make life unbearable. When, therefore, a man loses his desire to live, it is generally a sign of some abnormal condition of the mind. Physicians look upon suicide as being, in a majority of cases, a symptom of brain disease. The late President D. H. Wells of the Manti Temple held similar views; in his charitable way he believed that very few of sane mind did commit this crime. However, it is not denied that sane men commit suicide, and such, we believe, are guilty of violating the sixth commandment. When a man commits this act in a fit of insanity, we do not believe that God will hold him accountable. He knows the hearts of men and the "moving why" of their every action, and will judge all accordingly. His mercy will exonerate many whom men, judging from outward circumstances, hold guilty;

still he will not hold guiltless men who wantonly dally with things that may bring on temporary aberration of mind.

Among the causes of this tendency to self-destruction in civilized countries can be mentioned: the increasing consumption of alcoholic beverages —it is said that during a period of thirty years the number of suicides has doubled in France from this cause alone; the alarming decrease of faith in God and in a life hereafter; the feverish excitement caused by reckless speculation; the physical diseases induced by indulgence in vice and excesses of all kinds which make life a painful, dragging existence; disappointed love; fear of not being able to make a living; and many more. Those committing suicide are not confined to the poorer classes, but include persons moving in the highest circles of society; such as: Dido, Saul, Demosthenes, Hannibal, Nero, and coming down to our own times, King Louis the Second of Bavaria and the Crown Prince of Austria.

Delany says: "Self-murder is demonstrably the effect of cowardice, and it is as irrational as it is base." History certainly bears him out in this statement. When a sane man resorts to suicide, he does so, because he is too cowardly to meet adverse circumstances of life, many of which are the direct results of his own acts. A newspaper report tells of a man who shot himself recently, leaving a letter invoking the curses of God upon any one who should try to wrong his helpless family; and he wrote this while he, their protector and provider, contemplated doing them the greatest wrong that could be perpetrated upon them—turning them adrift to bear alone life's trials and burdens.

It is base to shirk responsibilities that we have taken upon ourselves, and thereby force others to carry our load. Every man has a place to fill in this life; be he great or humble according to human standards, it matters not; in the sight of God he is one of His great family on earth, one of His servants called to labor for the up-building of His Kingdom. He has no right to withdraw from this position. He can use his free will; but he incurs the fearful responsibility of such an act. A soldier who deserts, especially when in the presence of the enemy, does so at the risk of being shot. One who deserts from the mission God has given him in this earthly tabernacle, does so at the risk of incurring the second death.

Suicide is irrational under all circumstances. If a man has committed acts which, when exposed, will cover him with shame and bring disgrace upon his name among men, he makes the matter infinitely worse by committing an act of self-destruction. He brands himself as a coward. Lacking the courage to meet the consequences of his acts among men, how dare he rush before the great Judge, having added the enormous crime of self-murder to his already great load of guilt? He fears men more than his God!

A man who feels keenly the stings of his conscience on account of his wrong-doing cannot escape its upbraidings by destroying his body. The conscience is a spiritual power or attribute: it will follow him beyond the vail, and from the deepest recesses of his quickened memory it will drag forth every unexpiated offense—for every act and every word has left its impress somewhere in the soul—and present it as plainly to him as was

the writing on the wall to Belshazzar. Such a man should be thankful for so tender and sensitive a conscience, and resolve to make peace with it, and hereafter obey its dictates. Sincere repentance—a broken heart and a contrite spirit—is the best means wherewith to heal an injured conscience, and to bring peace and even joy to a troubled soul.

A man's affairs cannot be in so bad a state but that they will become immeasurably worse by suicide. There is no need for any man to despair. If life has been full of disappointments—a seeming failure—spirit and resolution can yet make it a success. A man who will closely scrutinize his past life will, in most cases, discover the causes of his non-success, and, having discovered them, will, by the help of the Lord, be able to remove them. It has been said that despair is the offspring of fear, laziness and impatience; if this be true, then courage, industry, and patience will be its cure. The troubles and difficulties that man meets here on earth do not argue a failure in God's economy in human affairs. He knew what conditions would best serve to exalt man. Chance had nothing to do with man's environment; it was not an experiment; Eternal Wisdom laid the plan; Omniscience foresaw every event in man's probationary history, and Everlasting Love permitted man's moral and physical surroundings to be what they are, in order to give him that experience which alone can make him like unto his heavenly Father. The enmity of Satan to God and his envy of man's estate, can not frustrate the designs of the Almighty, for He will make them serve as means to reach the ends He has in view This should encourage all who are burdened with worrying cares, and whose sorrows seem too great to bear. Remember the promise so beautifully expressed in the hymn:

> When through fiery trials, thy pathway shall lie
> My grace all sufficient shall be thy supply;
> The flame shall not hurt thee; I only design
> Thy dross to consume and thy gold to refine.

Because the Bible does not in express terms condemn self-murder, some have thought it should not be reckoned among the deadly sins. This is a mistake. The law, given on Mount Sinai, written by the finger of God upon stone tablets, contains the commandment "Thou shalt not kill." We firmly believe this relates to suicide as well as to homicide.

This crime should not be heard of among the Latter-day Saints. They have been taught the enormity of the crime of murder. They believe there is no forgiveness, neither in this world nor in the world to come, for those who commit this sin after having been made partakers of the Holy Ghost.

Our lives have been given us for a wise purpose. The tabernacles wherewith God has clothed our spirits are admirably adapted for all the functions of life. His wisdom is marvellously displayed in their construction: with all the scientific knowledge man has gained, he cannot suggest an improvement in any part or organ of the human body. It is, indeed, wonderfully made. The inspired Psalmist in a burst of admiration when contemplating it exclaims: "Thou hast made him (man) a little lower than the angels, and hast crowned him with glory and honor." How dare

man raise his hand to destroy this wondrous structure, this choice gift of God? By such an act he draws upon himself the just indignation of his Creator. Paul says: "If any man defile the temple of God, him shall God destroy: for the temple of God is holy, *which temple ye are.*" The word defile is rendered destroy in the margin. Should there be any question as to the meaning of the word temple in this passage, we think Paul makes it plain, when he says: "What? know ye not that your *body is the temple* of the Holy Ghost which is in you."

LIVERPOOL CONFERENCE.

THE Liverpool Conference convened at the Miners' Hall, 33 Millgate Street, Wigan, Sunday, August 13, 1893. There were present: Anthon H. Lund, President of the European Mission; Thos. E. Taylor, E. A. Stratford, John V. Bluth, of the Liverpool office; A. C. Lund, from the German Mission; H. W. Lunt, President of, and Henry Boyce, C. E. Murdock, G. M. Thompson, Israel C. Brown, C. A. Callis, Brigham Davis and J. W. McPherson, Traveling Elders of the Liverpool Conference; B. M. Blackhurst, A. Wallwork, Thos. Gledhill and Joseph Ogden, Traveling Elders in the Manchester Conference; Andrew Easton, of the Scottish Conference; and J. L. Bunting, of Utah, now visiting friends made while he was traveling as a missionary here some thirty-five years ago.

Meetings were held at 10:30 a.m., 2:30 and 6 p.m. The services were well attended and all were blessed with a spiritual feast. Great interest was taken and good attention paid to the instructions given and the clear and concise manner in which the Gospel of our Savior was explained. Strong testimonies were borne to the truthfulness of the Gospel and its saving power, if mankind will obey its teachings. The general authorities of the Church, and of the European Mission, and the Traveling Elders in the Liverpool Conference, were presented, and unanimously sustained. The statistical report and labors of the Elders for the six months ending August 1, 1893, was read as follows: Apostles, 1; High Priests, 1; Seventies, 10; Elders, 8; Priests, 1; Teachers, 5; Deacons, 2; Members, 93; baptisms, 6; confirmations, 6; children blessed, 5; emigrated, 2; removed, 2; died, 2; tracts distributed 22,784; books disposed of, 62; books loaned, 55; general meetings, 137; cottage, 11; out-door, 24; Sunday school sessions, 40.

A priesthood meeting was held Saturday evening, where the Elders reported their labors and received timely instruction from President Lund.

G. M. THOMPSON, Clerk.

GONE, BUT NO LONGER FORGOTTEN.

THOMAS B. MARSH, first president of the twelve apostles of the Church of Jesus Christ of Latter-day Saints, lies buried in the Ogden city cemetery, and, until Decoration day of this year, his grave had never received the slightest attention. Over it, for twenty-seven years, the weeds and grasses had grown, and the last resting place of this once-honored man was, in-

deed, unsightly and forbidding. Now a white marble shaft marks the head of the forgotten grave, and the undergrowth has been removed, so that inquiring humanity will have no difficulty in finding the spot. This transformation is due to the efforts of David M. Stuart, who, on Decoration day, while visiting the silent city on the hill, discovered the grave and determined that it should no longer be unmarked and forgotten. Although he buried the old man, the lapse of years had effaced the memory of the locality of the grave from Mr. Stuart's mind, and it was only by accident that he discovered it on the day named.

A subscription was raised, and a marble stone purchased and placed over the grave, bearing the following inscription:

"Thomas B. Marsh, first president of the twelve apostles of the Church of Jesus Christ of Latter-day Saints, born at Acton, Massachusetts, November 1, 1799; died January, 1866. This monument is erected by his friends July 17, 1893."

In a conversation with Elder Stuart some interesting facts regarding the life of the dead man were obtained, and the following story is given in the gentleman's own words:

Thomas B. Marsh, president of the first quorum of twelve apostles organized in Kirtland, was born in Acton, Middlesex county, Mass., November 1, 1799. He spent his early boyhood on a farm at West Moreland, New Hampshire, and, when fourteen years of age, left home and went to Vermont, where he worked on a farm for three months. After this he spent four years in a New York city hotel, and then removed to Long Island, where he engaged as groom to Edward Griswald, in whose service he remained one year and a half, during which time he married Elizabeth Godkin, November 1, 1820.

Immediately after his marriage, he commenced a grocery business in New York, in which, however, he did not succeed. He was then employed in a type foundry in Boston for seven years, and during this period joined the Methodist church, but could not make the creed of that denomination correspond with his views of the Bible. He subsequently withdrew from all religious sects, but by the spirit of prophecy, which rested upon him, he was led to anticipate the rise of a new church, which would have the truth in its purity. Finally he was, as he believed, led by the spirit of the Lord to make a journey westward in company with Benjamin Hall. Having arrived at Lyonstown, New York, he heard, for the first time, of the Golden Book that had been found by a youth named Joseph Smith. He immediately changed the course of his journey and went to Palmyra, where he found Martin Harris in E. B. Grandin's printing office. The first sixteen pages of the Book of Mormon had just been struck off, and he obtained a sheet from the printer to take with him. As soon as Martin Harris found out his intentions he took him to the house of Joseph Smith, Sr., where he found Oliver Cowdery, who gave him all the information he wanted at that time.

After arriving at home and showing his wife the sixteen pages of the Book of Mormon, which he had brought with them, she also believed it to be the work of God, and during the following year Marsh corresponded

with Oliver Cowdery and Joseph Smith, the prophet, and made preparations to move west.

Learning by letter that the Church of Jesus Christ had been organized on April 6, 1830, he moved to Palmyra, Ontario county, New York, in the following September, and was baptized by David Whitmer, in Cayuga lake in that same month. A few days later he was ordained an elder, and, by revelation, was appointed physician to the Church. He remained in the state of New York during the fall and winter, and in the spring of 1831 he removed with the main body of the church to Kirtland, Ohio.

At the conference held in Kirtland, June 6, 1831, he was ordained a high priest, and also received an appointment to go to Missouri and preach on the way, which he did, in company with Selah J. Griffin.

In the beginning of 1832 he returned to Kirtland, accompanied by Cyrus Daniels. After laboring and preaching through the country around Kirtland until summer opened, he, in company with Ezra Thayer, performed a mission to the state of New York, returning home early in the fall, and shortly after he removed to Jackson county, Missouri, as leader of a small company of Saints.

He arrived in Jackson county, November 10, 1832, and located with the brethren from Colesville, New York, receiving, as his inheritance, about thirty acres of land, set out by Bishop Partridge on the Big Blue river, where he, during the winter, erected a comfortabe log house, into which he moved his family in the spring, and commenced clearing land for a crop. In the latter part of that year, he, in connection with the rest of the Saints in Jackson county, was driven from his home by the mob. While the majority of the exiles found temporary shelter in Clay county he, and others, wintered in Lafayette county, where he taught school.

In the spring of 1834, having learned that Joseph Smith and a company of men were coming to relieve the Saints in Missouri, Marsh moved to Clay county, where he lived when Zion's Camp arrived. He was chosen as a member of the high council. In January, 1835, in company with Bishop Partridge, he returned to Kirtland, where, in the month of April following, he was ordained one of the twelve apostles. During the summer he performed a mission to the eastern states.

In the winter of 1835-6 he attended school in Kirtland and studied Hebrew under Professor Seixas, a Jew by birth.

In the spring he returned to his place on Fishing river, Clay county, Mo. When, shortly after, difficulties arose between the Saints and the citizens of Clay county, Marsh was appointed a delegate from Fishing river for the purpose of amicably arranging matters. He was also elected a member of a committee to present resolutions to a meeting held in Liberty. On that occasion he was enabled to speak so feelingly in relation to the former persecutions of the Saints, that General Atchison, who was present, could not refrain from shedding tears. This meeting passed resolutions and appointed committees to collect means to aid the poor. The church also appointed Marsh and Elisha H. Groves to visit the branches in Illinois, Kentucky and Tennessee, for the purpose of borrowing money to enter lands in the new settlement, at the land office

for the convenience of the emigrating Saints. The two started on this mission in July and succeeded in borrowing upwards of $1,400, principally from brethren in Kentucky and Tennessee.

On September 19, 1836, they parted with Elder W. Woodruff and the Saints in Kentucky, and, accompanied by D. W. Patten and his wife, returned to Missouri. Marsh proceeded immediately to the new city, which, during his absence, had been laid out and called Far West. He procured a lot and built a house, and spent the following winter in making improvements and preaching to the Saints. In June, 1837, he started for Kirtland, in company with D. W. Patten and William Smith, and there tried to reconcile some of the twelve, and others of high standing, who had come out in opposition to the Prophet Joseph Smith.

In July and August he accompanied Joseph Smith and Sidney Rigdon on a mission to Canada, after which he again proceeded to Missouri.

On February 10, 1838, Marsh and D. W. Patten were appointed presidents pro tem. of the Church in Missouri, the former presidency having been rejected. After the arrival of Joseph Smith he assisted in exploring the country northward on Grand river, where Adam-ondi-Ahman was located at that time. About this time the persecutions against the Saints in Caldwell county, Missouri, commenced. In August, 1838, Marsh became disaffected, and moved away from Far West, and located in Clay county. Later he settled in Richmond, Ray county, and was finally excommunicated from the Church at a conference held in Quincy, Illinois, in March, 1839. His troubles commenced over trifles, and, it is said, he followed his wife out of the Church. She finally forsook him, with her children, and he was left alone in the world, broken in spirit and his body paralyzed. He was prompted to return to the Church, in fulfillment of a prophecy by Joseph Smith, and in July, 1857, Marsh was re-baptized in Florence, Nebraska, and came to Utah that year, where he was kindly received by President Brigham Young and sent to Lorin Farr and Bishop West, who were in charge of the Weber stake. They placed Father Marsh in care of Elder David M. Stuart, who presided over the first ward in Ogden city at that time. The Church furnished him a home until he died, in the month of January, 1866, and was buried in the Ogden cemetery, with the honors of the Priesthood, for he died in the faith of the Gospel, and often testified in public to the divinity of the latter-day work. After so long a time, kind friends have erected a monument to his memory, in view of the reward that in doing good to others we get the good we need ourselves.—*Ogden Standard.*

UTAH NEWS.

(Summarized from Territorial papers.)

A number of horses are reported killed by lightning near Cottonwood divide, during a fierce storm.

While mowing lucerne at Payson, William Betts had the misfortune to have one of his fingers nearly amputated by the knife of the mower.

While bathing in the Jordan, George Hanks, ten years old, stepped into a big hole and was drowned, all efforts to rescue him being fruitless.